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in it. . . . It is the feeling background that determines his belief, and this might be described as the reason and experience of the race become organic" (p. 294).

After reading such passages as this in which the roots of religion are so clearly traced to the vital depths of human nature, one is not prepared for the doubtful, almost pessimistic, turn in which the writer presents the outlook for the future of religion. He overestimates, I believe, the importance of the decline in the beliefs of authority and the beliefs of reason. The force of the imitative tendency and social contagion will determine belief for the majority in religion as in other matters, and in the future as in the past. The beliefs of the reason have never been really dynamic except in the minds of a very few. Their influence has been negative rather than positive. They have put a valuable check on the wild exuberance of the native religious growths. They influence theology much, religion little. Theology is the effort of the understanding to adjust the knowledge of the world to the religion of the heart. It must change as the knowledge of the world changes. But I can see no reason to doubt the permanence of the religious strain in human nature, founded, as it is, on vital needs and the great dominating background of organic and analyzable experiences.

The clear and simple style of the book, together with the note of earnestness and sincerity that pervades it, makes it a pleasure to read. It is a scholarly study of a psychological problem. It will be read with profit by many who have neither a psychological training nor scholarly interests. A carefully selected bibliography of the psychology of religion and an index add to the usefulness of the book for the purposes of the student.

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University of Nebraska.

The New Knowledge. Robert Kennedy Duncan. New York: A. S. Barnes & Co. 1905. Pp. xviii + 263.

This book is one of the best and the most important of the recent contributions to that modern literature whose purpose is to unite again the realms of philosophy and of science. In language shorn of the technical terms usually used in such discussions there is presented to the lay reader a clear and vivid picture of those recent scientific investigations and speculations which are even now fast compelling us to change the older materialistic conceptions of science for others more suited to the requirements of present-day thought.

Beginning with a statement of some of the current conceptions of the nature of matter, ether and energy, Mr. Duncan proceeds to describe the manner in which the periodic law of atomic weights was established; and to explain its significance, its use, and the problems to which it gives rise. The following chapters deal with the investigations of the conduction of electricity by gases, and with the arguments that have led to the theories of ions and of corpuscles. The study of these chapters can not fail to give the reader an insight into the marvelous ingenuity and resourcefulness of the modern man of science when confronted with a problem worthy of his mettle.

But the picture does not end here. The presentation of this outline of the experiments and inductive arguments which have led to the formation of the concepts of ions and of corpuscles is followed by a no less interesting discussion of the partial verification of these theories by the unexpected discovery of radium and of the other radioactive substances with their well-nigh magic properties. The veriest skeptic could hardly refrain, after grasping the meaning and the scope of the revelations here described, from being thrilled with a spark of that scientific enthusiasm—now much needed because almost extinct—which so filled Galileo when he first beheld the satellites of Jupiter that he fervently thanked God for permitting him to perceive such unsuspected marvels.

After describing the facts of radioactivity, the author discusses some of the conclusions that may be drawn from these facts; such as the possibility of the transmutation of the elements, atomic disintegration, interatomic energy, etc. It is here shown that the philosopher's stone of the medieval alchemist can no longer be regarded as the wild dream of an overvivid imagination, but that it may now lie within our reach. We also learn of the almost incredible amount of energy which is stored within the 'inwards' of everything about us, awaiting the magic touch of him who shall discover the yet secret process of harnessing it to do the work of man. Nor is this all; for we are assured that that valiant ideal of physical science—the discovery of the nature of matter—has been shattered beyond repair, since what has been considered to be matter turns out to be, in the light of the new knowledge, nothing but electricity after all! It is not, however, shown how this Sphynx's riddle is now nearer solution because of this illuminating discovery.

The last two sections of the book are devoted to a discussion of inorganic evolution and to the application of the new knowledge to old problems. In the first of these sections the evidence for a belief in both the evolution and the devolution of material worlds is presented. In the second, the theories derived from the new knowledge are applied to such problems as the origin of the heat of the sun, the nature of the aurora borealis and of comets' tails, etc. The investigations here presented are of great importance for two reasons. In the first place, they are shown to furnish data which may compel us to expand the idea of evolution to include the inorganic world; thus both opening the way for the possible discovery of a principle so general as to be competent to resume all our facts, both organic and inorganic, and giving to the physical sciences an opportunity to do their part in discovering the unity in this great world process. In the second place, these investigations tend to show that the universe is not, as the older physics would have us believe, necessarily running down and approaching a condition of temperature equilibrium in which no more energy would be available for the performance of useful work. Thus the new knowledge would convert scientific pessimism into scientific optimism; and we have furnished us a mental picture of an eternity of matter, which picture will some day be found indispensable in assisting us to form rational conceptions of the eternity of spirit.

So this book by Mr. Duncan is a splendid contribution to present discussions, not only because the facts presented are so much stranger than fiction that they are driving us to recast our scientific and philosophic conceptions of the nature of things, but also because these same facts are presented to the reader so skillfully that they read as easily as fiction, and so will be read widely outside of technical circles.

The new knowledge is so new, that no one can be expected to accept without comment the author's definitions of science as redefined. Some may be so unkind as to think that the book would have been more useful if he had not yet attempted to crystallize his opinions in propositions which often mean nothing because of the lack of meaning of the terms employed. It seems, however, ungracious to pick minor flaws in a work that is so admirable a rendering of so difficult a theme. We heartily recommend the book to those who wish to get a capital résumé of the investigations and arguments that have led to these recent remarkable additions to physical knowledge. The physics of the book is sound, but we would warn the reader against accepting too readily the metaphysical suggestions put forth. New knowledge must inevitably in time lead to new conceptions, and it is still true that it is not wise to put new wine into old bottles.

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The Idealist and the Intuitionist. HELEN WODEHOUSE. *International Journal of Ethics,* January, 1907. Pp. 164–180.

"I am not going to write history. Intuitionism as it has appeared in the past does not concern me; it may be true that this has a close relation to idealism, and it has certainly been a good ally against naturalist schools. But certain views, lately put forward under the name, I believe are destined to be of considerable use to the coming generation, if only their upholders and the idealists will not try to adopt each other as allies (and complain of each other as bad ones)" (p. 165). Modern intuitionism as contrasted with idealism is thus the subject of the article, especially the intuitionism of Mr. Moore and of Professor Sidgwick.

Mr. Moore's intuitionism differs from idealism as to the significance of 'approval, the state of mind in which we judge a thing as good.' "Approval *as such* . . . is an element distinct from the whole world of our desires. We approve when, without reference to any want or need in ourselves, we recognize that this or that is absolutely good" (p. 166). Idealism, on the other hand, connects approval with human desire, human need, as something to be satisfied. Professor Sidgwick's intuitionism differs from idealism as to the significance of 'moral obligation.' While his 'good' agrees with that of the idealists, his 'ought' is rather intuitionistic. As Miss Wodehouse quotes him, "It seems to me, however,